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المبادئ المفيدة
في التوحيد والفقه والعقيدة

Basic Principles on the Subjects of Tawheed, Fiqh and ‘Aqeedah

By Shaikh Abu ‘Abdir-Rahmaan
Yahyaa bin ‘Alee Al-Hajooree

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About the Book: Before you is a complete translation of the treatise **"*Al-Mabaadee al-Mufeedah fit-Tawheedi wal-Fiqhi wal-'Aqeedah*"** [Basic Principles on the Subjects of Tawheed, Fiqh and 'Aqeedah] written by Shaikh Yahyaa bin 'Alee Al-Hajooree, one of the major students of the late Shaikh Muqbil bin Haadee Al-Waadi'ee and his successor in teaching at the institute in Damaaj, Yemen.

This treatise was chosen since it presents basic Islamic principles on fundamental beliefs and practices of the Muslims in an easy-to-follow format. The book is set up in point-by-point and question and answer format, thus making it a very useful and beneficial introductory tool.

In his introduction, the author states that he wrote these points for teaching his children and also as a guide for teaching other young Muslims. It s with this same intention, that this treatise was selected in that it is hoped that this effort can (1) help beginning Muslims to understand the basic concepts of the Islamic Faith; (2) assist Muslim parents in teaching their children the fundamentals of the Religion; and (3) serve as a reference source for Muslims with advanced understanding in gathering evidences and principles.

May Allaah accept this humble effort and enable the above objectives to be fulfilled.

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Introduction to the Treatise

All praise be to Allaah with many pure and blessed praises. I bear witness that there is no deity that has the right to be worshipped except Allaah – alone and with no partner. And I bear witness that Muhammad is His slave and Messenger. To proceed:

Allaah says in His Noble Book:

أَمْ كُنتُمْ شُهَدَاء إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَـهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

"Or were you witnesses when death approached Ya'qoob and he said to his children: 'What will you worship after me?' They said: 'We will worship your God and the God of your forefathers, Ibraaheem, Isma'eel and Ishaaq – one God and to Him we submit as Muslims.'" [Surah Al-Baqarah: 133]

And in an authentic hadeeth, Ibn 'Abbaas ﷺ reported: "I was behind the Prophet ﷺ one day when he said to me: **'O young lad! I will indeed teach you some words: Safeguard Allaah and He will safeguard you. Safeguard Allaah and you will find Him before you. If you ask for something, then ask Allaah (for it). And if you seek someone's assistance, then seek assistance in Allaah. And know that if all of the people in the world were to gather together to do something good for you, they would never be able to do good for you except with something that Allaah has already decreed for you. And if they were to all come together to harm you with something, they would not be able to harm you except with something that Allaah has already decreed for you. The pens have lifted and the pages have dried.'"**

This ayah and hadeeth and those similar to them serve as a foundation in instructing the children, with profound words, on the subjects of the Oneness of Allaah and teaching about worshipping Him, guarding His boundaries, relying upon Him, and that He is always observing us, as well as the belief in Divine Decree (*Qadar*) – the good of it and the bad of it. This is the correct religious way of cultivation through which it is hoped that the one who abides by it will become one of the best of Allaah's righteous servants. All of this has led me to write these brief and simple words for my young children – may Allaah rectify them and bring about rectification through them – on the basic fundamentals of Tawheed, 'Aqeedah and Fiqh along with their supporting evidences from the Qur'aan and the Sunnah. I hope that Allaah will benefit them as well as all of the Muslim children through this book, and with Allaah lies the success.

Written by Abu 'Abdir-Rahmaan Yahyaa bin 'Alee Al-Hajooree
In the month of Rajab 1425H

Text of the Treatise

In the Name of Allaah, Most Merciful, Bestower of Mercy.

[1] If someone asks you: "Who created you?"

Say: Allaah created me and everything that exists. The proof for this is Allaah's saying:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

"Allaah created everything." [Surah Az-Zumar: 62]

[2] If someone asks you: "Who is your Lord?"

Say: Allaah is my Lord. He is the Lord of everything. The proof for this is Allaah's saying:

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ

"Say: Shall I seek a lord other than Allaah, when He is the Lord of everything?" [Surah Al-An'aam: 164]

And He says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"All praise is for Allaah, Lord of all that exists." [Surah Al-Faatihah: 2]

[3] If someone asks you: "Why did Allaah create you?"

Say: Allaah created all of us so that we can worship Him. The proof for this is Allaah's saying:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn or mankind except to worship Me." [Surah Adh-Dhaariyaat: 56]

[4] If someone asks you: "What is your religion?"

Say: My religion is the true religion of Islaam. The proof for this is Allaah's saying:

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ

"Verily, the only true religion in the sight of Allaah is Islaam." [Surah Aali 'Imraan: 19]

And Allaah says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ

"He is the One who sent His Messenger with the guidance and the religion of truth." [Surah At-Tawbah: 33]

And Allaah says:

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

"And whoever looks for a religion other than Islaam, it will never be accepted from him and in the Hereafter he will be one of the losers." [Surah Aali 'Imraan: 85][1]

[5] If someone asks you: "Who is your Prophet?"

[1] Islaam is the Straight Path (*Siraat*). The proof for this is the hadeeth of An-Nuwaas bin Sam'aan ﷺ who reported that the Prophet ﷺ said: **"…And the Path (*Siraat*) is Islaam."** [Reported by Ahmad (4/182) and it is an authentic hadeeth] So whoever is firm upon it will be firm – Allaah willing – upon the Bridge (*Siraat*) that will be laid out over the Hellfire. The proof for this is Allaah's statement: **"There is not one of you except that he will pass over it (i.e. the Bridge over Hell). This is a binding ordainment with your Lord. Then We shall save those who used to fear Allaah and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees."** [Surah Maryam: 71-72] Abu Hurairah ﷺ reported that the Prophet ﷺ said: **"…Trustworthiness and kinship will be sent and so they will take their place alongside the Bridge – on the right of it and the left of it. The first among you will cross over it like lightning, then like wind, then like a bird. And the hastening of men (over the Bridge) will be in accordance with their deeds…(And the people would go on passing) until the deeds of the servants will fail in strength…On the sides of the Bridge are hooks that are suspended and ready to catch whoever they are commanded to catch. So there will be some that come out scratched but saved, and some that are piled up in the Hellfire."** [Reported by Muslim]

Al-Bukhaaree reported from Abu Sa'eed Al-Khudree ﷺ that the Prophet ﷺ said: **"The Bridge will be brought forth (on the Day of Judgement) and placed over the Hellfire."** We said: "O Messenger of Allaah, what is the Bridge?" He ﷺ said: **"It is an extremely slippery platform, which has hooks and thorns…So there will be a Muslim who is saved, one who is scratched up but saved and one who falls down into the pile of the Fire of Hell."**

Say: My Prophet and the prophet of this nation (of people) is Muhammad, the Messenger of Allaah. The proof for this is Allaah's saying:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

"Muhammad is not the father of any of your men, but rather he is the Messenger of Allaah and the last of the prophets." [Surah Al-Ahzaab: 40]

[6] If someone asks you: "What is the first thing that is mandatory upon a servant of Allaah?"

Say: It is to learn about the Oneness of Allaah. The proof for this is the hadeeth of Ibn 'Abbaas ﷺ who said: **"When the Prophet ﷺ sent Mu'aadh bin Jabal to Yemen, he told him: 'You are going to a group of people from the Jews and the Christians. So the first thing you should call them to is that they should make Allaah One (in worship)."** This hadeeth is agreed upon and the wording here is from Al-Bukhaaree.

[7] If someone says to you: "What is the meaning of *Laa Ilaaha IllaaAllaah*?"

Say: This means that there is nothing that has the right to be worshipped truthfully except Allaah. The proof for this is Allaah's saying:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

"Then know that there is no deity that has the right to be worshipped except Allaah." [Surah Muhammad: 19]

And Allaah says:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

"That is because Allaah – He is the only true God that deserves to be worshipped." [Surah Al-Hajj: 62]

[8] If someone asks you: "What is the meaning of *Muhammadu Rasoolullaah*?"

Say: This means that Muhammad is the Messenger of Allaah sent to all of mankind – whether jinn or human beings. The proof for this is Allaah's saying:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاس

"And We did not send you except to all of mankind." [Surah Saba': 28]

All of us must obey him, believe in him and stay away from what he has prohibited. The proof for this is Allaah's saying:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

"Say: Obey Allaah and obey the Messenger (Muhammad)." [Surah An-Noor: 54]

And Abu Hurairah ﷺ reported that the Messenger of Allaah ﷺ said: **"Whatever I forbid you from, stay away from it. And whatever I command you to do, then do it as much as you can."** [Agreed upon] [2]

Also, Allaah says:

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

"This is what the Most Merciful (Allaah) has promised and the Messengers have spoken the truth." [Surah YaaSeen: 52]

[9] If someone says to you: "What is the right that Allaah has over His servants?"

Say: The right that Allaah has over His servants is that they should worship Him alone and not mix any partners in worship with Him. The proof for this is the hadeeth where Mu'aadh bin Jabal reported ﷺ that the Prophet ﷺ said: **"The right that Allaah has over the servants is that they worship Him alone and not mix any partners with Him (in worship). And the right the servants have over Allaah is that He should not punish anyone that doesn't mix partners with Him in worship."** [Agreed upon]

[10] If someone asks you: "What is Shirk (polytheism)?"

Say: It is when you worship something other than Allaah. So every act that we do as worship to Allaah, if it is done for someone other than Allaah, then that is Shirk (polytheism). The proof for this is Allaah's saying:

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا

[2] **Translator's Note:** The term "Agreed Upon" refers to a hadeeth reported in the *Saheeh* collections of Al-Bukhaaree and Muslim.

"And worship Allaah alone and do not mix any partners with Him (in worship)." [Surah An-Nisaa: 36]

[11] If someone asks you: "What is the ruling on making images of things with souls?"

Say: Making images of things with souls is one of the major sins. The proof for this is the hadeeth of Ibn Mas'ood ﷺ who reported that the Prophet ﷺ said: **"Verily, the people with the worst punishment on the Day of Judgement are the ones who make images."** [Agreed Upon]

And in a hadeeth, Abu Juhaifah ﷺ said: **"The Messenger of Allaah forbade us from taking money for selling dogs and blood…and he cursed the picture-makers."** [Reported by Al-Bukhaaree]

If someone says to you: "What is the connection that making images of things with souls has with Shirk?"

Say: Making images is a form of creating in which the picture-makers are competing with Allaah and taking part in His ability to create. The proof for this is what 'Aa'ishah ﷺ reported from the Prophet ﷺ that he said: **"The people with the worst punishment on the Day of Judgement are those who compete with Allaah's creation."** [Agreed Upon]

Also, Abu Hurairah ﷺ reported that the Prophet ﷺ said: **"Allaah said: 'And who is worse than he who tries to create like My creation…"** [Agreed Upon]

[12] If someone asks you: "What is the definition of the word worship?"

Say: Worship is a comprehensive term that includes everything that Allaah loves and is pleased with. The proof for this is Allaah's saying:

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ

"If you are ungrateful (by disbelieving), then verily, Allaah is not in need of you. And He does not like disbelief for His servants. But if you are grateful, then He is pleased with you." [Surah Az-Zumar: 7]

[13] If someone asks you: "Where is Allaah?"

Say: Allaah is above the heavens, over His Throne. The proof for this is Allaah's saying:

أَأَمِنتُم مَّن فِي السَّمَاء أَن يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هِيَ تَمُورُ

"Do you feel secure that He who is above the heavens will not cause the earth to sink with you and then it should quake?" [Surah Al-Mulk: 16]

And Allaah says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"The Most Merciful (Allaah) rose over the Throne." [Surah TaHa: 5]

And in a hadeeth, Abu Hurairah ﵁ reported that the Prophet ﷺ said: **"Our Lord, may He be blessed and exalted, descends every night to the lowest heaven when the last third of the night remains, saying: 'Who is invoking Me that I may respond to him? Who asks of Me that I may give him? Who seeks my forgiveness that I may forgive him?'"** [Agreed Upon]

The word **"descend"** here can only come from one who is above.

[14] If someone asks you: "Is Allaah with us?"

Say: Allaah is with us through His Knowledge. The proof for this is Allaah's saying:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

"He is with you wherever you may be." [Surah Al-Hadeed: 4]

And Allaah says:

وَهُوَ اللّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

"And He is Allaah in the heavens and on the earth. He knows what you conceal and what you reveal, and He knows what you earn." [Surah Al-An'aam: 3]

Ibn Katheer said: "This means that Allaah is the One who knows what is in the heavens and on the earth from the things that are hidden and open."

[15] If someone asks you: "What is the definition of Islaam?"

Say: It means to surrender to Allaah by making all of the worship for Him alone, to submit to Him in obedience and to be free from Shirk. The proof for this is Allaah's saying:

فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ

"So your God is one God. Therefore, submit to Him and give glad tidings to the good-doers." [Surah Al-Hajj: 34]

And Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ

"O you who believe! Fear Allaah as He ought to be feared and do not die except while you are Muslims." [Surah Aali 'Imraan: 102]

[16] If someone asks you: "How many pillars does Islaam have?"

Say: Islaam has five pillars. The proof for this is the hadeeth of 'Abdullaah bin 'Umar ﷺ who reported that the Prophet ﷺ said: **"Islaam is built upon five (pillars): (1) The testimony that there is no god that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; (2) Establishing the prayer; (3) Paying the Zakaat; (4) the Pilgrimage (Hajj); and (5) Fasting in Ramadaan."** [Agreed Upon]

[17] If someone asks you: "Is the Religion of Islaam complete or is it in need of being completed?"

Say: Islaam is a complete and perfect religion. The proof for this is Allaah's saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

"Today I have perfected your Religion for you and completed My favor upon you. And I am pleased with Islaam as a religion for you." [Surah Al-Maa'idah: 3]

[18] If someone asks you: "Where does a Muslim take his Religion from?"

Say: A Muslim takes his Religion from the Qur'aan and the Sunnah, basing them on the understanding of the pious predecessors (Salaf). The proof for this is Allaah's statement:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ

“Is it not enough for them that We revealed a Book to you (O Muhammad) that is to be recited to them?” [Surah Al-‘Ankaboot: 51]

And His saying:

فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ

“And if you differ in anything, then refer it back to Allaah and the Messenger if you truly believe in Allaah and the Last Day.” [Surah An-Nisaa: 59]

And Allaah says:

صِرَاطَ الَّذِينَ أَنعَمتَ عَلَيهِمْ غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

“Guide us to the Straight Path – the Path of those whom You have blessed, not of those who have earned Your Anger or those who went astray.” [Surah Al-Faatihah: 7]

And Allaah says:

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءتْ مَصِيرًا

“And whoever opposes the Messenger after the guidance has been made clear to him and follows something other than the Way of the Believers, We will leave him to what he has chosen and land him in Hell – what an evil destination!” [Surah An-Nisaa: 115]

Also see the hadeeth that comes after this.

[19] If someone asks you: “What is your Creed?”

Say: I am a follower of the Sunnah (*Sunnee*), a follower of the Salaf (*Salafee*). The proof for this is the hadeeth reported by Al-‘Irbaad bin Saariyah ﷺ, where the Prophet ﷺ said: **“Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs. Cling tightly onto that and bite onto it with your molar teeth. And beware of newly-invented matters, for indeed every newly-invented matter is an innovation, and**

every innovation is a misguidance." [Reported by Abu Dawood and others and it is a sound hadeeth]

[20] If someone asks you: "Who was the first and last messenger sent by Allaah?"

Say: The first messenger was Nooh and the last of them was the best amongst the prophets – our prophet Muhammad. The appearance of Prophet Muhammad was the first of the minor signs of the coming of the Last Hour. We are obligated to believe in all of the prophets. The proof for this is the hadeeth of Abu Hurairah ﷺ in which he reported that the Prophet ﷺ said about the gathering of people on the Day of Judgement: **"They will come to Nooh and say: 'O Nooh! You are the first of the messengers sent to the people of earth, and Allaah called you 'a grateful servant.'"** [Agreed Upon]

The proof that Muhammad is the last of the messengers is Allaah's statement:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

"Muhammad is not the father of any of your men, but rather he is the Messenger of Allaah and the last of the prophets." [Surah Al-Ahzaab: 40]

Thawbaan ﷺ reported that the Prophet ﷺ said: **"And I am the last of the prophets, there being no prophet after me."** [Reported by Muslim]

The proof that he is the best of all the prophets is the hadeeth of Abu Hurairah ﷺ in which he reported that the Prophet ﷺ said: **"I will be the leader of mankind on the Day of Judgement."** [Agreed Upon]

The proof that we must believe in all of them and that whoever rejects one of them in fact rejects all of them, is Allaah's statement:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ
بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Book and His Messengers. (They say): 'We make no distinction between anyone among His Messengers.'" [Surah Al-Baqarah: 285]

And Allaah says:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيْنَ اللّهِ وَرُسُلِهِ وَيقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلاً . أُوْلَـئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

"Verily, those who disbelieve in Allaah and His Messengers and wish to make a distinction between Allaah and His Messengers, saying: 'We believe in some but reject others' and wish to adopt a way in between. They are the true disbelievers. And We have prepared for the disbelievers a humiliating torment." [Surah An-Nisaa: 150-151] [3]

The proof that the Prophet Muhammad is the first of the minor signs before the Final hour is the hadeeth of Sahl bin Sa'ad ﷺ who narrated that the Prophet ﷺ said: **"My being sent and the Final Hour are like this"** – and he pointed with two fingers.

[21] If someone asks you: "What do all of the Messengers call the people to?"

Say: They call them to worship Allaah alone without any partner. The proof for this is Allaah's saying:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ

"And We have indeed sent a Messenger to every nation (saying): 'Worship Allaah alone and avoid the false gods.'" [Surah An-Nahl: 36]

[22] If someone asks you: "What is the definition of this Tawheed that all of the Messengers call to?"

Say: It is to single Allaah out in worship. The proof for this is Allaah's saying:

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا

"And worship Allaah alone and do not ascribe anything in worship with Him." [Surah An-Nisaa: 36]

And Allaah says:

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[3] In the last part of this ayah, as well as the following ayahs: **"And fear the Hellfire, which was prepared for the disbelievers"** [Surah Aali 'Imraan: 131] and **"And rush to the forgiveness from your Lord and Paradise, the length of which is (that of) the heavens and the earth – It was prepared for those with Taqwaa"** [Surah Aali 'Imraan: 133] is proof that both Paradise and the Hellfire are in existence today.

قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

"Say: He is Allaah, the Indivisible, the Self-Sufficient. He neither begets nor was He begotten. And there is no one equal to or like Him (in comparison)." [Surah Al-Ikhlaas: 1-4]

[23] If someone asks you: "What are the categories of Allaah's Tawheed (Oneness)?"

Say: There are three categories:

1. Tawheed ar-Ruboobiyyah (Oneness of Allaah in His Lordship)
2. Tawheed al-Uloohiyyah (Oneness of Allaah in His Worship)
3. Tahweed al-Asmaa was-Sifaat (Oneness of Allaah in His Names and Attributes)

The proof for this is Allaah's saying;

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

"In the Name of Allaah, Most Merciful, Bestower of Mercy." [Surah Al-Faatihah: 1]

And His saying:

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

"He is the Lord of the heavens and the earth and what lies between them. So worship Him alone and be constant and patient in worshipping Him. Do you know of anyone similar to Him?" [Surah Maryam: 65]

These two ayahs contain the three categories of Tawheed.

[24] If someone asks you: "What is the greatest of good deeds and the worst of evil deeds?"

Say: The greatest of good deeds is implementing the Oneness of Allaah (Tawheed) and the worst of evil deeds is ascribing partners to Allaah (Shirk). The proof for this is Allaah's statement:

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

"Verily, Allaah does not forgive that partners are ascribed to Him (in worship). But He forgives what is less than that to whom He wills." [Surah An-Nisaa: 48]

And Allaah says:

فَمَا لَنَا مِن شَافِعِينَ . وَلَا صَدِيقٍ حَمِيمٍ . فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

"Now we have no intercessors or any close friend. (Alas!) If only we had a chance to go back, we would truly be from the believers." [Surah Ash-Shu'araa: 100-102]

Anas bin Maalik ﷺ reported that the Messenger of Allaah ﷺ said: **"My intercession (on the Day of Judgement) is for those in my ummah who commit major sins."** [Reported by Ahmad and it is an authentic hadeeth]

This shows that the only people fortunate enough to receive the Prophet's intercession will be the Muslims who commit major sins. And it shows that there is no intercession for one who mixes partners in worship with Allaah.

Jaabir bin 'Abdillaah ﷺ reported that the Messenger of Allaah ﷺ said: **"Whoever dies while not having ascribed any partners to Allaah (in worship) will enter Paradise. And whoever dies having ascribed partners to Allaah (in worship) will enter the Hellfire."** [Reported by Muslim]

[25] If someone asks you: "How many levels are there in the Religion?"

Say: There are three levels in the Religion: Islaam, Eemaan and Ihsaan. The proof for this is the hadeeth of 'Umar bin Al-Khattaab ﷺ in *Saheeh Muslim* (no. 8) in which the angel Jibreel asked the Messenger of Allaah ﷺ about Islaam, then about Eemaan, then about Ihsaan.

[26] If someone asks you: "What is Eemaan (Faith)?"

Say: It is a statement of the tongue, a belief of the heart, and an action of the limbs. It increases through obedience (to Allaah) and decreases through disobedience (to Allaah).

The proof that it is a statement of the tongue and an action of the limbs is the hadeeth of Abu Hurairah ﷺ in which the Prophet ﷺ said: **"Eemaan is seventy-plus or sixty-plus branches, the highest of which is *<u>saying</u>* *Laa Ilaaha IllaaAllaah* and the lowest of which is *<u>removing</u>* a harmful object from the road. And modesty is part of Eemaan."** [Agreed Upon]

The proof that it is a belief of the heart is the same hadeeth of 'Umar ﷺ mentioned above which discusses the pillars of Eemaan (Faith). There is also Allaah's saying:

وَعَلَى اللّهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِينَ

"And put your *reliance* upon Allaah if you truly believe." [Surah Al-Maa'idah: 23]

Anas bin Maalik ﷺ reported that the Prophet ﷺ said: **"The sign of Eemaan is *love* for the Ansaar, and the sign of hypocrisy is *hatred* for the Ansaar."** [Agreed Upon]

The proof that Eemaan increases through obedience (to Allaah) is Allaah's saying:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

"The believers are only those who when Allaah is mentioned, their hearts tremble with fear, and when His verses are recited to them, it increases their Eemaan (Faith), and they put their reliance upon their Lord." [Surah Al-Anfaal: 2]

And Allaah says:

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ

"He is the One who sent down the tranquility into the hearts of the believers so that they may increase in Eemaan (Faith) over their present Eemaan (Faith)." [Surah Al-Fat'h: 4]

And Allaah says:

وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا

"And so that those with Faith can increase in Faith." [Surah Al-Muddaththir: 31]

The proof that Eemaan (Faith) decreases through disobedience are the same evidences that show it increases. This is since before it increases it had to have first been decreased.

Imaam Al-Bukhaaree said in the Book of Faith in his *Saheeh* Collection: "Chapter 33: So if he abandons anything from the completeness (of Faith), then it is deficient."

Another proof it decreases is the hadeeth about the branches of Faith we just mentioned. There is also the hadeeth of Abu Sa'eed Al-Khudree ﷺ in which the Prophet ﷺ said: **"Whoever amongst you sees an evil, he should change it with his hand. If he is not able to, (he should change it) with his tongue. If he is not able, (he should change it) with his heart. And that is the weakest of Faith."** [Reported by Muslim]

This also shows that forbidding evil is part of Eemaan (Faith).

[27] If someone asks you: "How many pillars does Eemaan have?"

Say: It has six pillars. The proof for this is the hadeeth of 'Umar bin Al-Khattaab ﷺ in *Saheeh Muslim* in which the angel Jibreel asked the Prophet ﷺ about Eemaan, and so he replied: **"It is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and to believe in *Al-Qadar* (Divine Pre-Decree) – the good of it and the bad of it."** At this, the angel Jibreel told him: **"You have spoken truthfully."** [An Agreed Upon hadeeth reported by Abu Hurairah ﷺ]

[28] If someone asks you: "What is the definition of *Ihsaan* between the servant and his Lord?"

Say: It means to **"Worship Allaah as if you see Him. But even if you don't see Him, verily, He sees you."**

This was reported from the Prophet in the hadeeth of 'Umar bin Al-Khattaab ﷺ as is found in *Saheeh Muslim* (no. 8).

[29] If someone asks you: "What is the ruling on insulting or making fun of Allaah, His Messenger and His Religion?"

Say: This is major disbelief. Whoever does this intentionally leaves from the fold of Islaam. The proof for this is Allaah's saying:

قُلْ أَبِاللّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ . لاَ تَعْتَذِرُواْ قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ

"Say: Was it Allaah and His verses and His Messenger that you were mocking? Make no excuses, for you have disbelieved after having believed." [Surah At-Tawbah: 65-66] [4]

[4] There is no difference in the ruling between (1) one who reviles our Prophet Muhammad or any of the other prophets and messengers, whether human or angel, and (2) one who shows enmity towards them or even just one of them. The proof for this is the statement of Allaah: **"Allaah chooses messengers from the angels and (also) from**

[30] If someone asks you: "What is the reward for the believers and what is the reward for the disbelievers on the Day of Judgement?"

Say: The reward for the believers is Paradise which is in the highest part of the heavens. The proof for this is Allaah's statement:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ . جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

"Verily, those who believe and do righteous deeds – they are the best of creation. Their reward with their Lord is the gardens of Eden under which rivers flow – they will abide therein forever. Allaah is pleased with them and they are pleased with Him. That is for he who fears his Lord." [Surah Al-Bayyinah: 7-8]

The reward for the disbelievers is the Hellfire which is in the lowest level of earth. The proof for this is Allaah's saying:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ
فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ

"But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die. Nor will its torment be lightened for them. This is the way We recompense every disbeliever." [Surah Faatir: 36]

The proof that Paradise is beyond the highest point of the heavens is Allaah's saying:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى . عِندَ سِدْرَةِ الْمُنْتَهَى . عِندَهَا جَنَّةُ الْمَأْوَى

"And indeed he (Muhammad) saw him (Jibreel) a second time – near the final lote-tree (at the farthest point of the highest level of heaven) close to the abode of Paradise." [Surah An-Najm: 13-15]

The proof that the Hellfire is beyond the lowest level of earth is the hadeeth of Al-Baraa' ﷺ who reported that the Prophet ﷺ said: **"Record the book (of deeds) of My servant in *Sijjeen* – in the lowest level of the earth."** [A sound hadeeth]

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mankind." [Surah Al-Hajj: 75] And Allaah says: **"We don't distinguish between any of His Messengers."** [Surah Al-Baqarah: 285] And Allaah says: **"We make no distinctions between any of them."** [Surah Al-Baqarah: 136] And Allaah says: **"Whoever is an enemy to Allaah, His Angels, His Messengers, Jibreel and Mikaa'eel, then indeed Allaah is an enemy to the disbelievers."** [Surah Al-Baqarah: 98]

We do not bear witness that anyone is in Paradise except for those who the proofs say are in Paradise. This is based on Allaah's saying:

وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

"And do not follow that which you have no knowledge of." [Surah Al-Israa: 36]

[31] If someone asks you: "How many abodes are there?"

Say: There are three:

1. The Worldly Life, which will come to an end. The proof for this is Allaah's saying:

وَما الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ

"And what is the worldly life except for a deceptive temporary enjoyment." [Surah Aali 'Imraan: 185]

2. The *Barzakh* (Transitory Stage): The proof for this is Allaah's saying:

وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

"And behind them is a *Barzakh* until the Day when they will be resurrected." [Surah Al-Mu'minoon: 100]

3. The Final Abode: The proof for this is Allaah's saying, informing what the believer from the household of Pharaoh, said:

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

"O my people! Truly the life of this world is just a quick passing enjoyment, and verily, the Hereafter, that is the home that will remain forever." [Surah Ghaafir: 39]

[32] If someone asks you: "What is the first stopping place in the Hereafter?"

Say: The first stopping place for the Hereafter is the grave. The proof for this is the hadeeth of 'Uthmaan bin 'Affaan ﷺ who reported that the Prophet ﷺ said: **"Verily, the grave is the first stopping point in the Hereafter. So if one is saved from it, then what comes afterward is easier than it. And if he is not saved from it, then what**

comes afterward is worse than it.” [Reported by At-Tirmidhee, Ibn Maajah and Ahmad and it is a sound hadeeth]

[33] If someone asks you: “What is your belief concerning the punishment and contentment of the grave?”

Say: I believe it is true for whoever deserves it. The proof for this is the hadeeth of ‘Aa’ishah ﵂ in which she asked the Messenger of Allaah ﷺ about the punishment of the grave, so he said: **“The punishment of the grave is true.”** [Agreed Upon, and the wording here is from Al-Bukhaaree]

She ﵂ also reported that **“The Prophet would seek refuge in Allaah from the trials of the grave, the punishment of the grave, and from the trials of the Dajjaal.”** [Agreed Upon]

This hadeeth confirms that there will be punishment in the grave, trials in the grave, and the trial of the great Dajjaal.

From the proofs that there will be contentment in the grave is the hadeeth of Al-Baraa’ ﵁ in which the Prophet ﷺ said: **“As for the believer, then it will be said: ‘Clothe him (with the garments) of Paradise and open for him a door to Paradise so that its scent and wind can reach him.’”**

[34] If someone asks you: “What do you believe concerning people being resurrected, judged and given their books of recorded deeds?”

Say: I believe these are true. The proof for them is Allaah’s saying:

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا. قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“Those who disbelieve pretend that they will never be resurrected. Say: Yes, by my Lord, you will certainly be resurrected and then informed of what you did. That is easy for Allaah.” [Surah At-Taghaabun: 7]

And Allaah says:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ . فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا . وَيَنقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا .
وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ . فَسَوْفَ يَدْعُو ثُبُورًا . وَيَصْلَى سَعِيرًا

“Then as for him who will be given his record (of deeds) in his right hand. He surely will receive an easy reckoning. And he will return to his family in joy! But

whoever is given his record (of deeds) behind his back, he will invoke for his own destruction, and will enter a blazing fire and made to taste its burning." [Surah Al-Inshiqaaq: 7-12]

[35] If it is said to you: "Will the believers see their Lord on the Day of Judgement?"

Say: Yes, they will see Him in (1) the final gathering place on the Day of Judgement and (2) in Paradise. The proof for this is Allaah's saying:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ . إِلَى رَبِّهَا نَاظِرَةٌ

"Faces on that Day will be bright – Looking at their Lord." [Surah Al-Qiyaamah: 22-23]

And in the two *Saheeh* Collections, Jareer bin 'Abdillaah ﷺ reported that the Prophet ﷺ said: **"Verily, you will see your Lord on the Day of Judgement."**

Muslim reported from the path of Hammaad bin Salamah from Thaabit from 'Abdur-Rahmaan bin Abee Laylaa on the authority of Suhaib ﷺ that the Prophet ﷺ said: **"Allaah, Blessed and Exalted, will say: 'Do you want something more that I should give you?' They will say: 'Have You not brightened our faces? Have You not allowed us to enter Paradise and saved us from the Hellfire?' At this point, He will remove the screen and behold they will not be granted anything more beloved to them than looking at their Lord, Mighty and Sublime."** [5]

The disbelievers will not see Allaah on the Day of Judgement. The proof for this is Allaah's saying:

كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

"Nay, they will indeed be screened off from (seeing) their Lord on that Day." [Surah Al-Mutaffifeen: 15]

[36] If someone asks you: "What is your belief concerning the Noble Qur'aan that is in the *mus-haf*?"

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[5] The hadeeth is authentic from the Prophet ﷺ. I could not find any solid criticism against it. This is since Imaam Muslim in "*At-Tamyeez*", quoted the unanimous agreement of the scholars of the fact that Hammaad bin Salamah is the most authentic in narrating from Thaabit. Yahyaa bin Ma'een said: "Whoever contradicts Hammad in what he reported from Thaabit, then precedence is given to the report from Hammaad."

Say: I believe that it is the Book of Allaah and that it is not something created. The proof for this is Allaah's saying:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللّهِ

"And if one of the polytheists seeks your protection, then grant him protection so that he may hear the Word of Allaah." [Surah At-Tawbah: 6]

[37] If someone asks you: "Is the Qur'aan in Arabic or in a language other than Arabic?"

Say: It is Arabic. The proof for this is Allaah's saying:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

"Verily, We have made it an Arabic Qur'aan in order that you may comprehend it." [Surah Az-Zukhruf: 3]

And Allaah says:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ . عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ . بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

"It (i.e. the Qur'aan) was brought down by the trustworthy spirit (angel Jibreel) to your heart (O Muhammad), that you may be one of the warners in a plain Arabic language." [Surah Ash-Shu'araa: 193-195]

[38] If someone asks you: "Does Allaah have Names and Attributes?"

Say: Yes, He has Names and Attributes that befit His Majesty. The proof for this is Allaah's saying:

وَلِلّهِ الأَسْمَاء الْحُسْنَى فَادْعُوهُ بِهَا

"And to Allaah belong the Most Perfect Names so call Him by them." [Surah Al-A'raaf: 180]

And Allaah says:

وَلِلّهِ الْمَثَلُ الأَعْلَىَ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"And to Allaah belongs the Highest Description. And He is the All-Mighty, Most Wise." [Surah An-Nahl: 60]

Allaah's Names are not limited to a specific number that is known to us. This is based on the Prophet's saying: **"I cannot count Your praises."** [Reported by Muslim from the hadeeth of 'Aa'ishah]

[39] If it is said to you: "Does someone other than Allaah know the Unseen?"

Say: No one knows the Unseen except for Allaah. The proof for this is Allaah's saying:

وَمَا كَانَ اللّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

"And it is not for Allaah to reveal the secrets of the Unseen to you." [Surah Aali 'Imraan: 179]

And Allaah says:

فَقُلْ إِنَّمَا الْغَيْبُ لِلّهِ

"Say: Verily the Unseen is for Allaah alone." [Surah Yoonus: 20]

And He says:

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ

"And with Him lie the keys to the Unseen. No one knows them except Him." [Surah Al-An'aam: 59]

[40] If it is said to you: "When will the Last Hour be established?"

Say: The Final Hour is from the matters of the Unseen, which no one knows about except Allaah. The proof for this is Allaah's saying:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ

"Verily, with Allaah lies the knowledge of the (Last) Hour." [Surah Luqmaan: 34]

And He says:

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ

“To Him is referred the knowledge of the Hour.” [Surah Fussilat: 47]

Also, the Prophet ﷺ said: **“No one knows when the Final Hour will be established except Allaah.”** [Reported by Al-Bukhaaree from the hadeeth of Ibn ‘Umar ؓ]

[41] If someone asks you: “How many conditions are there for a deed to be accepted by Allaah?”

Say: Three. They are:

1. Islaam: Allaah does not accept the deeds of a disbeliever. The proof for this is Allaah’s saying:

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُورًا

“And We shall turn to whatever deeds they did, and make such deeds as scattered floating particles of dust.” [Surah Al-Furqaan: 23]

2. Sincerity: The proof for this is Allaah’s saying:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

“And they were not commanded except to worship Allaah sincerely, making the worship purely for Him alone.” [Surah Al-Bayyinah: 5]

And in a *qudsee* hadeeth reported by Abu Hurairah ؓ, the Prophet ﷺ said: **“Allaah, Blessed and Exalted, said: ‘I am the most free from Shirk of all those that are mixed with Me in worship. Whoever does a deed in which he mixes someone else with Me, I abandon him and his Shirk.”** [Reported by Muslim]

3. Following the Prophet’s Sunnah: The proof for this is the hadeeth reported by ‘Aa’ishah ؓ, in which the Prophet ﷺ said: **“Whoever does a deed which is not in conformity with our affair (i.e. Sunnah), then he is rejected.”** [Reported by Muslim]

[42] If someone asks you: “How many types of permissible Tawassul are there?”

Say: There are three types of Tawassul (seeking a way towards Allaah):

1. Tawassul through Allaah's Names and Attributes. The proof for this is Allaah's saying:

وَلِلّهِ الأَسْمَاء الْحُسْنَى فَادْعُوهُ بِهَا

"And to Allaah belong the best of Names, so call Him *by them*." [Surah Al-A'raaf: 180]

And He says:

وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

"And admit me, by *Your Mercy*, amongst Your righteous slaves." [Surah An-Naml: 19]

2. A servant seeking a way towards Allaah (i.e. Tawassul) through his righteous deeds. The proof for this is Allaah's saying:

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

"Those who say: 'Our Lord! *We have indeed believed*, so forgive us our sins and save us from the punishment of the Fire." [Surah Aali 'Imraan: 16]

And Allaah says:

رَبَّنَا آمَنَّا بِمَا أَنزَلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

"Our Lord! We *believe* in what You have sent down, and we *follow* the Messenger, so write us down amongst those who bear witness." [Surah Aali 'Imraan: 53]

And from the Sunnah there is the hadeeth about the three men who had a rock fall behind them and became stuck in a cave. Each one of them sought a way towards Allaah by way of (mentioning) his sincere actions. [Agreed Upon]

3. Tawassul through the supplication of a righteous person. The proof for this is the hadeeth of Anas bin Maalik ﷺ in which he said: "One time the Messenger of Allaah ﷺ was delivering a sermon when a man came to him and said: 'O Messenger of Allaah!

There is a lack of rain, so supplicate to Allaah to send us water.' So he ﷺ supplicated and rain befell us." [6]

[43] If someone says to you: "Is there such a thing as a good innovation in the Religion?"

Say: Every innovation is a misguidance. The proof for this is the hadeeth reported by Al-'Irbaad under point no. 19 in which the Prophet ﷺ said: **"Every innovation is a misguidance."**

And there is also the hadeeth of Jaabir bin 'Abdillaah ﷺ who reported that when the Prophet ﷺ would give a khutbah, he would say: **"To proceed: Indeed, the best speech is the Book of Allaah, and the best guidance is the guidance of Muhammad. And the worst of matters are those that are newly invented. And every innovation is a misguidance."** [Reported by Muslim]

[44] If it is said to you: "Who are the worst of creatures that we are obligated to hate?"

Say: They are the Jews, the Christians and the pagan idol-worshippers. The proof for this is Allaah's statement:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُوْلَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

"Verily those who disbelieve from among the People of the Book and the pagans – they will be in the Hellfire residing therein forever. They are the worst of creatures." [Surah Al-Bayyinah: 6]

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[6] This hadeeth shows that the people sought a way towards Allaah through the supplication of the best of creation. They did not sit in their homes and say: "We ask You through the honor of Your Prophet" or "through the right of Your Prophet." If this were legislated in the Religion, they would have done it. But none of them did it in their lives or after their deaths. 'Umar bin Al-'Khattaab ﷺ prayed for rain after the death of the Prophet. And Al-'Abbaas ﷺ was asked to invoke Allaah for the people, since he was a righteous elderly man. It is clearly stated in *Fat'h-ul-Baaree* (3/150) that Al-'Abbaas supplicated to Allaah (for rain). So if they were to have sought a way to Allaah through his status, they would have done so with the status of the Prophet while he was alive, since he was greater. However, they did not do this.

Mu'aawiyah ﷺ also prayed for rain and said afterward: "O Allaah, we plead to You today through the best and most virtuous amongst us. O Allaah, we plead to You today through Yazeed Ibnul-Aswad al-Jarshee. O Yazeed! Raise your hands up to Allaah." So he raised his hands and the people too raised their hands, and Allaah sent down rain to them, so much so that the people were almost not able to reach their homes." [Reported by Ibn 'Asaakir (65/112-113) with an authentic chain of narration; See also the book *at-Tawassul* by the great scholar Al-Albaanee (pg. 45)]

And Allaah says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

"You will not find a people that believe in Allaah and the Last Day making friends with those who oppose Allaah and His Messenger." [Surah Al-Mujaadilah: 22]

[45] If someone asks you: "What is democracy?"

Say: It is when the people govern themselves by themselves without a (revealed) Book or Sunnah.

[46] So if it is said to you: "What is its ruling?"

Say: It is major Shirk (polytheism). The proof for this is Allaah's saying:

إِنِ الْحُكْمُ إِلاَّ لِلّهِ

"Verily, the rule belongs to none but Allaah." [Surah Yoosuf: 40]

And He says:

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

"And no one shares in His Rule." [Surah Al-Kahf: 26]

[47] If someone asks you: "What is the reality of elections?"

Say: It is from the democratic systems that seek to wipe away Allaah's true Laws. It is also an imitation of the disbelievers, and it is not permissible to imitate them. There are many dangers that can be found in elections and not one single benefit or advantage for the Muslims. From the most significant of its dangers is that it makes an equal balance between the truth and falsehood as well as the truthful one and the false one, all in accordance to what the majority holds. It also neglects loyalty and disloyalty (for the sake of Allaah). It also tears apart the unity of the Muslims and instead places enmity, hatred, partisanship and fanaticism between them, not to mention fraud, deception, trickery, dishonesty, wastage of time and wealth, the elimination of women's chastity, and an unstable trust in the Islamic sciences and its people.

[48] If it is said to you: "What is the ruling on partisanship?"

Say: Hizbiyyah, or having numerous parties, is unlawful (Haraam), except for the party of Allaah. The proof for this is Allaah's saying:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ . مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

"And do not be from among the polytheists – from among those who divided their religion and became sects – each sect rejoicing in that which it has." [Surah Ar-Room: 31-32]

And He says:

وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعًا وَلاَ تَفَرَّقُواْ

"And hold onto the Rope of Allaah all of you together and be not divided." [Surah Aali 'Imraan: 103]

And Allaah says:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

"Verily, this ummah of yours is one ummah and I am your Lord, so worship Me alone." [Surah Al-Anbiyaa: 92]

And He says:

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"Indeed, the party of Allaah, they are the successful ones." [Surah Al-Mujaadilah: 22]

'Abdullaah bin 'Amr bin al-'Aas ﷺ reported that the Messenger of Allaah ﷺ said: **"My ummah will split into seventy-three sects, all of which will be in the Hellfire, except for one sect."** They said: "And which one is it, O Messenger of Allaah?" He ﷺ said: **"That which I and my Companions are upon today."** [Reported by At-Tirmidhee (5/26)]

This hadeeth has a supporting witness in the hadeeth of Mu'aawiyah ﷺ, which has been reported by Abu Dawood (no. 4597) and Ahmad (4/102), as well as other supporting witnesses. Thus, the hadeeth is sound (*hasan*).

The Prophet's statement: **"…all of which will be in the Hellfire"** shows the condition of the people of desires, and a criticism of them.

[49] If someone asks you: "Which are the most misguided sects that claim to be Islamic?"

Say: They are the Baatiniyyah, the Raafidah, the Jahmiyyah and the extremist Sufis.

Basic Principles of Fiqh

[50] Every act of worship must have an intention to go along with it. The place for the intention is the heart. The proof for this is the hadeeth reported by 'Umar bin Al-Khattaab ﷺ in which the Prophet ﷺ said: **"Verily, actions are by intentions."** [Agreed Upon]

[51] Saying the intention out loud is an innovation. The proof for this is the hadeeth of 'Aa'ishah ﷺ in which the Prophet ﷺ said: **"Whoever introduces into our affair (i.e. Sunnah) that which is not from it, is rejected."** [Agreed Upon]

[52] If someone asks you: "What is an innovation?"

Say: It is an act that was introduced after the death of the Prophet ﷺ with the intention of it being used as worship, and there is no proof for it from the Book or the Sunnah.

[53] Allaah created the water as a purification that is used to cleanse filth and waste. The proof for this is Allaah's saying:

وَأَنزَلْنَا مِنَ السَّمَاء مَاء طَهُورًا

"And We sent down from the sky pure water." [Surah Al-Furqaan: 48]

And Allaah says:

وَيُنَزِّلُ عَلَيْكُم مِّن السَّمَاء مَاء لِّيُطَهِّرَكُم بِهِ

"And He sends down to you from the sky, water with which to purify you." [Surah Al-Anfaal: 11]

[54] What should one say when desiring to enter the bathroom?"

Anas bin Maalik ﷺ reported that when the Prophet ﷺ entered the bathroom, he would say: ***"Allaahumma Innee A'udhu bika minal-Khubuthi wal-Khabaa'ith."***[7] [Agreed Upon]

[55] From the manners of relieving oneself:

[7] **Translator's Note:** The meaning of this supplication is: "O Allaah, verily, I seek refuge in You from the male and female jinn."

Salmaan Al-Faarisee ﵁ reported that it was once said to him: "Your Prophet has taught you everything, even how to defecate." He replied: **"Yes, he ﷺ forbade us from facing the Qiblah when defecating or urinating, and from cleaning our private parts with the right hand, and from cleaning ourselves with less than three stones."** [Reported by Muslim]

[56] Prayer is not valid without *wudoo*. The proof for this is the hadeeth of Abu Hurairah ﵁ in which the Prophet ﷺ said: **"The prayer of one who has excreted is not accepted until he performs *wudoo*."** [Agreed Upon]

Ibn 'Umar ﵁ reported that the Prophet ﷺ said: **"Prayer is not accepted without purification."** [Reported by Muslim]

[57] The body areas covered by *wudoo* are:

(1) The Face, which includes rinsing the mouth and inhaling water into the nose then releasing it
(2) The hands, which are washed up to the elbows
(3) The Head, which is wiped over with wet hands
(4) The Feet, which are to be washed up to the ankles.

The proof for this is Allaah's statement:

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاةِ فاغْسِلُواْ وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَينِ

"When you rise up for prayer, then wash your faces and your hands up to the elbows, and wipe your heads, and your feet up to the ankles." [Surah Al-Maa'idah: 6]

And in a hadeeth, 'Abdullaah bin 'Amr reported that the Prophet ﷺ said: **"Woe to the ankles from the Hellfire."** [Agreed Upon]

[58] Beginning with the right side in *wudoo* and washing the body parts thoroughly: The proof for this is the hadeeth of Abu Hurairah ﵁ in which he reported that: "The Prophet ﷺ washed his right hand all the way up until he passed the elbow, and he washed his left hand up until he passed the elbow. Then he wiped his head. Then he washed his right foot all the way up until he reached the shin. Then he washed his left foot all the way up until he reached the shin. And he ﷺ said: **"You will come with shining foreheads and bright feet on the Day of Judgement due to the traces of *wudoo*."** [Reported by Muslim]

It is also authentically reported in the *Sunan* of Abu Dawood from the hadeeth of Abu Hurairah ﷺ that the Prophet ﷺ said: **"When you dress and perform *wudoo*, then begin with your right."**

[59] The best description of the *wudoo* of Allaah's Messenger ﷺ:

1. He ﷺ would wash his hands three times;
2. Then he would rinse his mouth with water and inhale water in his nose then release it. He would combine between both of these, rinsing his mouth and nose with one scoop of water, doing this three times;
3. Then he would wash his face three times;
4. Then he would wash his hands three times all the way up to his elbows to the point that he would reach into his upper arm;
5. Then he would wipe his head with water, which did not exceed a handful, one time, beginning with the front of his head and going backward up to the nape of his neck;
6. Then he would return both his hands back to where he had started (i.e. the front of his head);
7. Then he would wash both of his feet three times up to the ankles to the point that he would reach the shin.

All of this has been authentically reported in the hadeeth of 'Uthmaan ﷺ, which has been agreed upon by Al-Bukhaaree and Muslim. Additions have been included in this description, which were derived from other authentic ahaadeeth.

It is recommended to use the Siwaak before praying. The proof for this is the hadeeth of Abu Hurairah ﷺ in which the Prophet ﷺ said: **"If it were not that I would be making things difficult for my ummah, I would have commanded them to use the Siwaak in every prayer."** [Agreed Upon]

[60] Whoever puts on khuffs or socks while in the state of *wudoo* is permitted to wipe over them (instead of washing them). If he is a resident of the city, he may wipe over his socks for one day and night. And if he is traveling, he may wipe over them for three days and nights. The proof for this is the hadeeth of Abu Bakrah ﷺ in which he reported that **"The Prophet ﷺ allowed a traveler – if he performs *wudoo* and puts on socks, then breaks his *wudoo* – to wipe over his socks for three days and nights. And he allowed a resident one day and night."** [Reported by Ibn Maajah and it is a sound (*hasan*) hadeeth with supporting witnesses that authenticate it.]

The wiping is to be performed over the tops of the socks. The proof for this is the hadeeth of 'Alee bin Abee Taalib ﷺ in which he said: **"I saw the Messenger of Allaah ﷺ wipe over the top part of his socks."** [Reported by Abu Dawood and it is authentic]

[61] If the time for prayer comes in and you are not able to find water, then perform *tayammum*. The proof for this is Allaah's saying:

فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ

"…and you find no water, then perform *tayammum* with good earth, wiping your faces and hands with it." [Surah Al-Maa'idah: 6]

The words: **"good earth"** means dirt from the ground. The proof for this is the hadeeth of Hudhaifah in which the Prophet ﷺ said: **"All of the earth was made a place of prayer for us. And its dirt was made pure for us if we are unable to find water."** [Reported by Muslim]

[62] When you finish performing *wudoo*, say: ***"Ash-hadu an Laa Ilaaha IllaaAllaah, wa annaa Muhammadan 'abduhu wa rasooluh."***[8] The proof for this is the hadeeth of 'Umar bin Al-Khattaab ؓ in which the Messenger of Allaah ﷺ said: **"There is none of you that performs wudoo, and performs it properly, then says: *'Ash-hadu an Laa Ilaaha IllaaAllaah, wa annaa Muhammadan 'abduhu wa rasooluh'*, except that the eight doors of Paradise become open for him, and he may enter it from whichever door he wishes."** [Reported by Muslim]

[63] The Nullifiers of *Wudoo*:

1. Whatever comes out from the front or back private part: The proof for this is the hadeeth of Abu Hurairah ؓ in which the Prophet ﷺ said: **"The prayer of one who has excreted is not accepted until he performs *wudoo*."**

2/3. Deep sleep and Ritual Impurity: The proof for this is the hadeeth of Safwaan bin 'Assaal ؓ in which he said: "The Messenger of Allaah ﷺ ordered us when traveling not to remove our socks for three days and nights except for the case of *Janaabah* (ritual impurity). However, (we could do so) for feces, urine and sleep." [Reported by At-Tirmidhee and it is a sound hadeeth]

The sleep of the prophets does not nullify their *wudoo*. This is due to the hadeeth of Anas bin Maalik ؓ reported by Al-Bukhaaree in his *Saheeh* Collection where the Prophet ﷺ said: **"The prophets' eyes sleep but not their hearts."** This is a special characteristic that applies to them alone.

[8] **Translator's Note:** This can be translated as: "I bear witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is His slave and messenger."

4. Touching the private part: The proof for this is the hadeeth of Basrah bint Safwaan ﷺ who reported that the Prophet ﷺ said: **"Whoever touches his penis should not pray until he performs *wudoo*."** [Reported by At-Tirmidhee, and it is a sound (*hasan*) hadeeth] The hadeeth is authentic according to its supporting narrations found in Ahmad and others from the report of 'Abdullaah bin 'Amr ﷺ in which the Prophet ﷺ said: **"Any man that touches his penis, must perform *wudoo*. And any woman that touches her vagina must perform *wudoo*."**

5. Eating the meat of camels: The proof for this is the hadeeth of Jaabir bin Samurah ﷺ in which a man once came to the Messenger of Allaah ﷺ and asked him: "Do I have to perform *wudoo* due to (eating) the meat of camels?" He ﷺ said: **"Yes."** [Reported by Muslim]

6. Apostasy: Apostating from the Religion nullifies one's ablution (*wudoo*) as well as one's Islaam. The proof for this is Allaah's saying:

وَمَن يَكْفُرْ بِالإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ

"And whoever rejects Faith (Eemaan), then he has invalidated his (good) deeds." [Surah Al-Maa'idah: 5]

7. The loss of mental capacity: This is either due to insanity, fainting, drunkenness or situations similar to this such as when one takes medications that cause him to lose his senses. The scholars have unanimously agreed that *wudoo* is nullified due to that.

[64] A Muslim is required to pray five obligatory prayers every day and night. The proof for this is the hadeeth of Talhah bin 'Ubaydillaah ﷺ in which he reported that a Bedouin asked Allaah's Messenger ﷺ about Islaam. So the Messenger of Allaah ﷺ told him: **"Five prayers every day and night."** [Agreed Upon]

If someone asks: "How many prayer units (*rak'aat*) are there in these five prayers?"

Say: (Altogether) there are seventeen prayer units. The Dhuhr Prayer has four units (*rak'aat*). The 'Asr Prayer has four units. The Maghrib Prayer has three units. The 'Ishaa Prayer has four units and the Morning (Fajr) Prayer has two units.

While in the state of traveling, the Dhuhr, 'Asr and 'Ishaa Prayers are shortened to two units, thus making the total eleven *rak'aat* (units) altogether.

[65] The Adhaan must be called for every prayer at its proper time. The proof for this is the hadeeth of Maalik bin Al-Huwairith ﷺ in which the Prophet ﷺ said: **"So when the**

prayer comes in, then one of you should call the Adhaan and the eldest amongst you should lead the prayer." [Agreed Upon]

[66] Whoever hears the Adhaan should repeat what the Mu'adhdhin is saying. The proof for this is the hadeeth of Abu Sa'eed Al-Khudree ﷺ in which the Messenger of Allaah ﷺ said: **"When you hear the Call (to Prayer), say the same thing the Mu'adhdhin says."** [Agreed Upon]

[67] When you get up to pray, face the Qiblah. The proof for this is Allaah's statement:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوِهَكُمْ شَطْرَهُ

"We shall indeed turn you to a Qiblah (prayer direction) that you will be pleased with. So turn your face towards the direction of Al-Masjid al-Haraam (in Makkah). Wherever you (people) are, turn your faces in that direction (for prayer)." [Surah Al-Baqarah: 144]

[68] Raising the hands in prayer occurs in four places: The proof for this is the hadeeth of 'Abdullaah bin 'Umar ﷺ in which he reported that: **"When the Prophet ﷺ entered the prayer, he would say '*Allaahu Akbar*' and raise his hands up to his shoulders. And when he would bow, he would raise his hands. When he would say: '*Sami'Allaahu liman hamidah*' he would raise his hands. [And when he would stand up after performing two *rak'aat* (prayer units), he would raise his hands.] Ibn 'Umar ﷺ would do this."** [Agreed Upon]

As for the part of the Prophet raising his hands when getting up after the (first) two *rak'aat* (prayer units), then Al-Bukhaaree is alone in reporting this.

[69] The most authentic supplication for starting the prayer after saying the opening *takbeer* is: What has been reported in the hadeeth of Abu Hurairah ﷺ where he said: "When the Messenger of Allaah ﷺ would say the opening *takbeer* in prayer, he would remain silent for a little while before reciting the Qur'aan. When he ﷺ was asked about what he said (during that pause), he replied: **'I say: O Allaah! Put a great distance between me and my trespasses just as You have put a great distance between the east and the west. O Allaah! Cleanse me of my trespasses just as a white garment is cleansed of impurities. O Allaah! Wash away my trespasses with rain, ice and snow."** [Agreed Upon]

[70] Before reciting Surah Al-Faatihah, seek refuge in Allaah from the accursed Devil, and mention Allaah's Name quietly. The proof for this is Allaah's saying:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"So when you recite the Qur'aan, then seek refuge in Allaah from the accursed Devil." [Surah An-Nahl: 98]

Anas bin Maalik ﷺ reported that **"The Prophet, Abu Bakr and 'Umar would open their prayer by reciting '*Al-Hamdulillaahi Rabbil-'Alameen*' out loud."** [Agreed Upon]

And in one narration, it states: **"So they wouldn't say *'Bismillaahir-Rahmaan-ir-Raheem'* out loud."** [Reported by Ahmad (3/179) and An-Nasaa'ee (2/135) with an authentic chain of narration]

[71] After saying: "*A'udhu billaahi min ash-Shaytaan-ir-Rajeem*" and "*Bismillaahir-Rahmaan-ir-Raheem*", recite Surah Al-Faatihah. The proof for this is the hadeeth of 'Ubaadah bin As-Saamit ﷺ in which the Prophet ﷺ said: **"There is no prayer for he who does not recite the opening chapter of the Book (i.e. Surah Al-Faatihah)."** [Agreed Upon]

[72] Prayer must be conducted with ease and relaxation. The proof for this is the hadeeth of Abu Hurairah ﷺ in which the Prophet ﷺ said to the man who prayed badly: **"When you get up to pray, say Allaahu Akbar, then recite what is easy for you from the Qur'aan. Then bow until you are at rest while bowing. Then rise (from bowing) while you are firm in your standing. Then prostrate until you feel at ease in your prostration. Then do this in all of your prayers."** [Agreed Upon]

[73] You should go down into prostration with your hands. The proof for this is the hadeeth of Al-Baraa' bin 'Aazib ﷺ in which he said: **"When the Messenger of Allaah ﷺ would say: '*Sami'Allaahu liman hamidah*', none of us would bend his back forward until the Prophet went down into prostration. Then we would go down into prostration after him."** [Agreed Upon]

"Bending the back" only occurs when one is going down towards the ground with his hands (first).

[74] Words of Remembrance for the Bowing and Prostrating Positions: Hudhaifah ﷺ reported that the Prophet ﷺ would say when bowing: ***"Subhaana Rabbee al-'Adheem"***[9] and when prostrating: ***"Subhaana Rabbee al-A'alaa."***[10] [Reported by Muslim (no. 772)]

[9] **Translator's Note:** "How Perfect is my Lord, the Supreme."
[10] **Translator's Note:** "How Perfect is my Lord, the Most High."

The lowest amount of times these words should be said in either the bowing or prostrating positions is three times. This has been authentically reported on the Prophet ﷺ through various paths of narration.

The Prophet ﷺ would say many more words of remembrance while in the bowing position. And he ﷺ would say many supplications while in the prostrating position after having said the afore-mentioned: **"*Subhaana Rabbee al-A'alaa*."**

The proof for this is the hadeeth of Ibn 'Abbaas ﷺ in which the Prophet ﷺ said: **"As for the bowing position, then glorify the Lord in it. And as for the prostrating position, then go to great lengths in supplication in it, for it is the place in which it will most likely be answered."** [Reported by Muslim]

[75] The Tashahhud in Prayer: The most authentic manner of performing the Tashahhud can be found in the hadeeth of Ibn Mas'ood ﷺ in which the Prophet ﷺ said: **"So when one of you sits in prayer, he should say: '*At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. As-Salaamu 'alaika ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh. As-Salaamu 'alainaa wa 'alaa 'Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllaah wa ash-hadu anna Muhammadan 'abduhu wa rasooluh*.'[11]"** [Agreed Upon]

[76] A description of the sitting position in prayer and pointing the finger in the Tashahhud: This can be found in the hadeeth of 'Abdullaah bin az-Zubair ﷺ, in which he stated: **"When the Messenger of Allaah ﷺ would sit in prayer, he would place his right hand over his right thigh and his left hand over his left thigh. And he ﷺ would point with his index finger."** [Reported by Muslim]

[77] Sending Salaat on the Prophet ﷺ: This occurs after the Tashahhud. The proof for this is the hadeeth of Fadaalah bin 'Ubayd ﷺ in which he reported that the Prophet ﷺ said: **"When one of you prays, then he should begin by praising his Lord, Glorified and Exalted, and by extolling Him. Then he should send Salaat on the Prophet ﷺ. Then he should supplicate after that what he wishes."** [Reported by Abu Dawood and it is an authentic hadeeth]

The best manner of sending Salaat on the Prophet ﷺ can be found in what Abu Mas'ood Al-Badree reported that Basheer bin Sa'ad said to the Prophet ﷺ: "Allaah has commanded us to send Salaat on you, O Messenger of Allaah. So how do we send Salaat on you?" He ﷺ replied: **"Say: '*Allaahumma salli 'alaa Muhammadin wa 'alaa***

[11] **Translator's Note:** "All the compliments, prayers and pure words are due to Allaah. Peace be upon you, O Prophet, and also the Mercy of Allaah and His Blessings. Peace be on us, and on the righteous slaves of Allaah. I bear witness that none has the right to be worshipped except Allaah, and I bear witness that Muhammad is His slave and messenger."

***Aali Muhammadin kamaa salaita 'alaa Aali Ibraheem. Wa baarik 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa baarakta 'alaa Aali Ibraheema fil-'Aalameen. Innaka Hameedum-Majeed.'*[12]"** [Reported by Muslim]

[78] Supplicating before the Tasleem: Abu Hurairah ﷺ reported that the Messenger of Allaah ﷺ said: **"When one of you finishes making the last Tashahhud, he should seek refuge in Allaah from four things: From the punishment of the Hellfire; from the punishment of the grave; from the trials of life and death; and from the evil of the Dajjaal."** [Reported by Muslim (no. 588)]

[79] Some words of remembrance (*adhkaar*) for sleeping and waking up: Hudhaifah ﷺ reported: **"When the Messenger of Allaah ﷺ wanted to sleep, he would say: '*BismikaAllaahumma, amootu wa ahyaa.*'[13] And when he would wake up from his sleep, he would say: '*Al-Hamdulillaah-il-adhee ahyaanaa ba'ada maa amaatanaa wa ilaihin-nushoor.*'[14]"** [Reported by Al-Bukhaaree]

[80] Saying the Name of Allaah over food: The proof for this is the hadeeth of 'Umar bin Abee Salamah ﷺ in which the Prophet ﷺ said to him: **"O young boy! Say the Name of Allaah, eat with your right hand, and eat from that which is next to you."** He (i.e. Abu Salamah) said: "Since then I have continued to abide by those etiquettes of eating."

[81] Harming the neighbors and other Muslims is *Haraam* (unlawful): The proof for this is the hadeeth of Ibn 'Amr ﷺ in which the Prophet ﷺ said: **"The Muslim is he whose tongue and hand the Muslims are safe from."** [Agreed Upon]

If you want to go inside a house, ask permission and give the greeting of Salaam before you enter. The proof for this is Allaah's saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

"O you who believe! Do not go inside homes other than your (own) homes until you (first) ask permission and greet their inhabitants." [Surah An-Noor: 27]

One of the Companions of the Prophet ﷺ reported that the Prophet once said to his servant: **"Go out to this person and teach him the etiquette of asking permission to enter. Tell him: 'Say: *as-Salaam 'Alaikum*, may I enter?'"**

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[12] **Translator's Note:** "O Allaah, send prayers on Muhammad and on the family of Muhammad as You have sent prayers on the family of Ibraaheem. And send blessings on Muhammad and on the family of Muhammad as You have sent blessings on the family of Ibraaheem among the nations. Verily, You are the Most Praiseworthy, Most Noble."
[13] **Translator's Note:** "By your Name, O Allaah, I die and live."
[14] **Translator's Note:** "All praise is for Allaah who gave us life after causing us to die."

And Abu Hurairah ﷺ reported that the Prophet ﷺ said: **"…Spread the (greeting of) *Salaam* amongst yourselves."** [Reported by Muslim]

[82] You must adhere to honesty for indeed it leads to Paradise. The proof for this is the hadeeth of Ibn Mas'ood ﷺ in which the Prophet ﷺ said: **"Verily, honesty leads to righteousness and righteousness leads to Paradise. And verily, dishonesty leads to wickedness, and wickedness leads to the Hellfire."** [Agreed Upon]

[83] It is binding upon you to be dutiful to your parents, for Allaah has commanded you to do this, where He said: **"And your Lord has decreed that you not worship anyone besides Him and that you be kind to your parents."** [Surah Al-Israa: 23]

[84] Beware of imitating the disbelievers, for indeed the Prophet ﷺ said: **"Whoever imitates a people then he is from among them."** [Reported by Ahmad and others from the hadeeth of Ibn 'Umar, and it is a sound hadeeth]

[85] Expiating one's sins from a gathering: 'Aa'ishah ﷺ reported that when the Messenger of Allaah ﷺ would sit in a gathering or pray, he would say some words. So when 'Aa'ishah ﷺ asked him about these words, he replied: **"If one speaks some good words, this serves to seal it until the Day of Judgement. And if he speaks words that are not good, it serves to expiate it. (These words are): *Subhaanaka wa bi-Hamdika. Laa Ilaaha illaa Anta. Astaghfirullaaha wa Atoobu Ilaihi*."**[15] [Reported by Ahmad and it is an authentic hadeeth]

[15] **Translator's Note:** These words can be translated as: "Glorified be You, O Allaah, and praised. I bear witness that there is no deity that has the right to be worshipped except You. I seek forgiveness from You and repent to You."